

No. 185

# JUSTICE TO COVENANTERS:

OR,

THE TWO PRESBYTERIAN BARDS,  
THE GENERAL ASSEMBLY,  
THE NATIONAL BOARD OF EDUCATION,  
AND  
OUR POLITICAL OATHS,

WEIGHED IN THE BALANCE AND FOUND WANTING!!

A Poem.

BY

"ISHMAEL."

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Cor. vi. 14, 17.

"Woe unto you, lawyers; for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."—Luke xi. 52.

BELFAST:

PRINTED & PUBLISHED BY JOHNSTON & MCCLURE,  
6, POLICE-PLACE.

Second Edition Enlarged; Price Threepence.



# JUSTICE TO COVENANTERS:

OR,

THE TWO PRESBYTERIAN BARDS,  
THE GENERAL ASSEMBLY,  
THE NATIONAL BOARD OF EDUCATION,  
AND  
OUR POLITICAL OATHS,

WEIGHED IN THE BALANCE AND FOUND WANTING!!

A Poem.

BY

“ISHMAEL.”

---

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.”—2 Cor. vi. 14, 17.

“Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.”—Luke xi. 52.

---

BELFAST:

PRINTED AND PUBLISHED BY JOHNSTON AND MCCLURE,  
6, POLICE-PLACE.

---

PRICE THREEPENCE.

## P R E F A C E .



HAVING lately perused a small poetical pamphlet, entitled "Presbyterian Poem," launched against some prelati- cal rhym- er, by "R. M. C.," and another, in reply, by "W. J. M.," I have been forced to present to the public the following Poem. Had these two angry bards ended their political quarrel without each, in his turn, decking his brow with the laurels of fame, which justly belong to COVENANTERS alone, I had not troubled the world with my rhyme ; but, as they seem determined to forget that Covenanters are the true descendants of the martyrs, and, consequently, the rightful owners of the banner of blue, I would endeavour to refresh their memories, by proclaiming in their ears the unwelcome fact. These ambitious bards talk much about Christ's crown and Covenant, as if *they* were true to that glorious motto which ornamented and cast a halo of glory on the beauteous folds of the blue banner. But, alas ! although the heated fancies of these poetical luminaries of Belfast have brought them to this conclusion, quite the contrary is the fact. They join in political oaths, which deprive Christ of His glorious crown ; and, instead of acknowledging the perpetual obligation of the Covenant, they have thrown it aside altogether, and joined in a covenant with the Mother of Harlots, to deprive the rising generation of the Word of the living God. That such is the lamentable fact, I will endeavour to prove in the following Poem. And while doing so, I trust no one enjoying the liberty of Protestantism will feel offended because I tell him the truth. It is really too bad to witness the presumptuous pretensions of Presbyterians in claiming, at every public opportunity, to be the true adherents of the martyrs who bled and died to resist the encroachments which they (the Presbyterians) are ever swearing to support, as if no such men as Covenanters existed in the wide scope of creation. But let Presbyterians endeavour as they may to keep them in obscurity, honest and right-thinking men will never fail to observe the unflinching ranks of these faithful and self-denying few, who stand up against the world in defence of CHRIST'S CROWN AND COVENANT, at the *sacrifice of all emoluments and worldly gain.* That many may embrace the glorious profession of Covenanters, and be ready to yield up, if need be, property, and even life itself, for Christ's sake, is the sincere wish of

" ISHMAEL."

## PREFACE TO SECOND EDITION.



IN presenting to the public the present enlarged Edition of my Poem, I beg to say that I have been influenced by motives neither ambitious nor mercenary, but that a heartfelt love for the memory of Scotland's martyred heroes, and the holy principles which they embalmed by their blood—an indignant abhorrence of the systems of black iniquity which prevail, and are sanctioned in our land by those who are pleased to style themselves ambassadors for Christ—a warm wish to see Freedom, with her heavenly smile, illuminating those dark places of our country where tyranny and misrule are dominant—a sincere desire to be found, at least in some measure, faithful to my Covenant obligations, and a respect for the oft-repeated requests of many of my most attached friends, have been the alone cause of its appearance. I am not unaware of the inconvenience and haughty contempt to which I expose myself by its publication; but to adverse circumstances I am no stranger; and as to the insolent contumely of Ephesian silversmiths, who, because of their craft, love their Diana—that, thank God, I can with full sincerity of soul afford to despise. While there are those in our day who have the unblushing effrontery to represent themselves as the true and faithful descendants of the murdered sons of Caledonia, without manifesting any regard for the principles for which these noble few were slain—who would be Covenanters without a Covenant, testimony-bearers without a testimony, and witnesses without the sackcloth—it behoves every friend of justice, righteousness, and truth, to stand forth and expose to the world the disgraceful and unmanly imposition. Yes; while men claim kindred with faithful martyrs in order to cloak their public defections, and profess love and veneration for the principles and practice of others while they at the same time are themselves feasting and rioting upon the produce of compromise, and, for the sake



of earth's luring lucre, holding principles and engaging in practices the very opposite, they should be unmasked and denounced by every admirer of honesty and manhood. Could there be greater indignity cast upon the memory of Scotland's martyred freemen, whose ashes are reposing in glory's grave, and their souls, we trust, basking in the unclouded sunshine of Jehovah's love, than to represent them to the world as the fathers of faithless, crawling slaves? Covenanters cannot look upon such a burning insult offered to the memory of their great heroic ancestors but with grief and indignation; and never, I trust, shall they allow such infamous presumption, such fraudulent pretensions, such outrage upon history, to pass without its due exposure and chastisement. Their position is one of continual warfare and protest against the satanic systems, corruptions, and defections of the world; and black will be the day, and disgraced will be their name and banner, when either through love for ease, or fear of the world's scorn, contumely, and wrathful displeasure, they relinquish their post and cease from their duty. Those who would wish to be faithful to Christ must deny themselves; and those who would wear a crown of glory in the mansions above, must, while here, be content with a crown of thorns. I trust the present production, though from the pen of an humble individual, will be blessed in some measure in protecting the precious memory of our glorious fathers from the false claims of pretended friends, and in turning the attention of many to the glaring iniquity of those systems which disgrace our beloved land, and call down the curse of the Almighty upon the people. The former Edition, though its reception by the public far exceeded my highest anticipations, did not escape the severe ordeal of petty criticism. Many of the teachers of the National Board, who so often make themselves conspicuous by their contemptible pedantry, went from house to house giving vent to their fevered spleen, by expressing their dissatisfaction with its merits as a literary effort. But the best way to have cast ridicule upon the object of their peevish chagrin would have been to expose its falsities. This they have not done—this they shall not, nor cannot do—and I now challenge their whole host to the undertaking. It is not upon the literary merit of my Poem that I depend, but upon the truthfulness of the principles I advocate and the statements I have made, and by them I stand or fall; and with them and Divine aid, I shall be intimidated by the attacks of none, and the waspish abuse of mercenary slaves “shall pass by me as the idle wind which I respect not.” I have, as far as I am aware, both

in this and the former Edition, stated the honest and undeniable truth; but should I be fairly found to have written anything contrary to fact, I have no wish to escape the reader's righteous censure. However, if my statements cannot be disproved, as I am confident they can not, then the reader is as solemnly bound in the sight of Heaven to lift up his voice or pen in denouncing the dishonourable pretensions and blasphemous systems against which I contend as I am; and, for his faithfulness or unfaithfulness, he will one day stand and render an account before the awful tribunal of God. Clerical sanction will not cover or palliate the "exceeding sinfulness of sin," when the book of judgment shall be opened, and every man shall receive according to the deeds done in the body, whether they be good or evil. He should therefore, ponder, without prejudice, the paths of his feet, and consider, without lucrative feelings, the systems that are established upon earth; and that he may do so, and see it to be his duty to range himself beneath the glorious blue banner of the Covenant, which was and is displayed for the ROYAL PREROGATIVES OF EMMANUEL and the *happiness* and *freedom* of unborn generations, is the heartfelt desire and earnest prayer of

"ISHMAEL."



## JUSTICE TO COVENANTERS.

---

HOLD ! hold ! boasting fellows, how dare you intrude  
On the fame of our fathers, the worthy and good !  
Why thus would you bring everlasting disgrace  
On the time-honoured name of that poor slaughtered race,  
Who bled on the mountain, the moorland, and lea—  
The friends of the slave and the pride of the free,  
By proclaiming aloud you're their followers true,  
And faithfully fight 'neath their banner of blue ?  
The great hallowed name of those heroes of old  
Shan't be claimed by vile seekers of slave-making gold,  
Who unfaithfully *signed* the dark, damnable rule  
Which RESTRICTS HEAVEN'S WORD in the National  
School,

For a poor paltry share of the loaves and the fish,  
*Which with Rome you devour from the very same dish.*  
Thus you pamper your bodies, and wink at the Lord,  
While you sell into BONDAGE His heavenly Word.  
Noble men of bright honour, unspotted, forsooth !  
You would fight till you'd die for the FREEDOM OF TRUTH.  
Gallant sons of the martyrs, unflinching and true !  
*Thus you prove you are ranged 'neath the banner of blue.*  
Nay, never, while stands the historical page,  
To tell of the deeds of that dark bloody age,  
When our fathers' cold beds were the bleak Scottish hills,  
Where they braved persecution's unconquering ills,  
And the heavenly truths which they nobly did seal  
With their blood, that was shed by prelatical steel—  
Shall you get passing off such a lie on the world.  
'Twas the banner of MAMMON you always unfurled ;  
And the poor COVENANTERS, *unnoticed* by you,

*Are the men who alone bear the banner of blue.*

When Scotland's choice nobles were homeless and lorn,  
And the fair forms of beauty lay mangled and torn,  
And the death-shrieks of children were borne on the gale,  
And the blood of the aged dyed mountain and vale—  
When the bravest and best of our great Scottish sires  
Yielded up their last breath in dark dungeons and fires—  
Not a tear nor a sigh could your fathers afford,  
But they fawned, cringed, and crawled, like a base slavish  
horde,

At the feet of the monster, whose bloodthirsty soul  
Long'd for death to the brave and fair freedom's control.  
Yes; they lick'd, like vile curs, the blood-stains from his feet,  
And degradingly smiled for a morsel of meat;  
And disgracefully frowned\* on the faithful and true  
Who for freedom and God waved the banner of blue.  
Such serfs, loyal bards, were your fathers of old,  
And like you for the *donum* their conscience they sold;  
And like you, they were leagued with a State-pampered race;  
And like you, their chief joy was their slavish disgrace.

---

\*The Rev. Dr. Montgomery, who cannot be suspected of partiality towards the Covenanting Church, in his "Outlines of the Presbyterian Church in Ireland," writes thus:—"During the principal struggles and sufferings of the Scotch Covenanters, in the reign of Charles II. and James II., the Irish Presbyterians enjoyed not only repose, but favour. Charles, indeed, in the first year of his reign, re-established Episcopacy, and strictly prohibited all religious worship, except in conformity with the Service Book of the Church of England; and Lord Montgomery, of Ards, who had twice signed the Solemn League and Covenant, pledging him to the 'extirpation of prelacy,' prevailed upon the Parliament to pass an edict for the public burning of that very Covenant, by the hands of the common hangman, in all the principal towns of Ireland! Before this storm the Presbyterian ministers very meekly bowed; and contented themselves with teaching their people from house to house. They also laid several memorials before the king, setting forth their attachment to the monarchy, and their courageous protest against Cromwell's usurpation. By degrees they resumed their public ministrations, and finally, through the instrumentality of Sir Arthur Forbes (afterwards created Viscount Granard), they obtained an annual pension from the king of £1,200—to be equally divided amongst them. Thus protected and favoured, they raked up no embers from the ashes of the Covenant, and manifested but little sympathy with their persecuted brethren in Scotland. On the contrary, so great was their dread of Covenanting principles, that about the year 1671, they suspended David Houston, one of their licentiates, for advocating the perpetuity of the Covenant. Mr. Houston appears to have been a young man of great energy, and considerable talents; and although Dr. Reid disparagingly calls him 'an indiscreet and turbulent licentiate,' and hints something evil in reference to his moral character, I believe that his only real crime consisted in his having adopted the views of the Scottish Covenanters from Alexander Peden, one of their most intrepid and enthusiastic preachers. Those views he broached at Ballymoney, whilst supplying a vacancy; and he soon acquired remarkable popularity by preaching in private houses and in the fields. This gave great offence to the neighbouring ministers, whose congregations became distracted and excited, so that, either jealous of his popularity, or fearing that he might draw down upon them the displeasure of Government, his license to preach was withdrawn by the Presbytery of Route; and about the year 1673 he was invited over to Scotland, where he became a zealous preacher amongst 'the Society people,' as the Covenanters were then called. The Revolution Settlement of Wm. III., however, by making Presbyterianism the established religion of Scotland, almost extinguished the stricter views of the Covenanters in that country; and David Houston returned to Ireland, where a small place of worship was built for him at Armoyn, between the Giant's Causeway and Ballycastle. There he officiated for about twelve years, amidst much love and esteem; and as often as impaired health permitted, he preached in various parts of the counties of Antrim, Down, and Derry, to small societies of rigid Presbyterians, who participated in his views."—Unitarian Magazine and Bible Christian, 26th page of Vol. II.



'Tis small ground for surprise, in your fever for fame,  
 That to Caledon's martyr's you wish to lay claim—  
 Since your own worthy fathers were poltroons and slaves,  
 The poor puppets of tyrants and creatures of knaves.  
 So, now, haughty rhymers, stand forth in your might,  
 While one humble bard boldly offers you fight,  
 And would wrest from your hands, that are greasy and rude,  
 The lovely blue banner, the pride of the good.  
 And now, frowning fellows, with reverence due,  
 I would put to your bardships a question or two,  
 On the high-sounding boasts\* which you lately have made ,  
 'Bout your joining with Rome for the National aid—  
 Yes, with Rome, the vile harlot of falsehood and blood !  
 Who slaughtered your fathers, the servants of God.  
 (Oh ! all ye blessed martyrs, look down from above  
 On these your descendants, who boast of the love  
 Which they hold for the spot where your ashes repose,  
 And see them ALLIED to your merciless foes ;  
 And say are these *Harpies* your followers true,  
 Who brawlingly boast of the banner of blue ?)  
 Did that act, sirs, proceed from a love for the Lord,  
 And the *freedom* and *spread* of His life-giving Word  
 'Mong those who were bound in the shackles of sin—  
 Who had all their young feelings corrupted within—  
 Who were nursed in the lap of the harlot of Rome,  
 Who banished our fathers from houses and home ?  
 Or from a pure love for the smiles of the State,  
 And extension of *donum*,† the Mammonist's bait ?

\* The words of R. M. C. are the following :—

" Presbyterian principle no compromise made,  
 When of National Board it accepted the aid."

Was it no compromise to guarantee not to interfere with Popery in National Schools, pray  
 But more of this hereafter. And W. J. M. echoes the boast in the following terms :—

" It may be that the system has its fault—  
 The savour, lacking something of the salt ;  
 But tell not, nor in Gath or Askelon,  
 That Presbyterians have thought harm or done."

Here these antagonistic brothers think it right to say a confederacy with all those who say a  
 confederacy, and for light to have part with darkness, and for Christ to have concord with Belial.

† From a letter addressed by the Committee of the Synod of Ulster, in 1832, to the Religious  
 Public, I shall make the following quotation, which will discover the motives that influenced many,  
 If not all, of the General Assembly, to connect themselves with the National Board :—" The whole  
 of the Secession Synod are tongue-tied on this vital question. WHETHER THE CORD THAT BINDS THEM  
 TO SILENCE BE A GOLDEN ONE, SPUN OUT OF THEIR LATE DEPUTATION TO LONDON, AND TO BE  
 EXHIBITED IN THE FORM OF AN INCREASED SHARE OF ROYAL HONOUR, TIME MAY DEVELOPE."  
 Thus the very Presbyterian divines, who now, in whining accents, plead for charity, did not hesi-  
 tate, 27 years ago, to insinuate plainly and publicly the cause of the faithless silence of the Seceders

Which the Government then *seemed* resolved to refuse—  
 A trick to decoy pious pets to their views.  
 Concerning the rules of the National Board,  
 Which your eloquent giant so nobly abhorred;  
 And hurled indignation, defiance, and foam,  
 'Gainst those who would make you the "watch-dogs of Rome."  
 His genius then warmed every soul with delight,  
 And the star of his glory was wondrously bright;  
 Whilst multitudes hung on the spell of his word,  
 And all Christians applauded this man of the Lord.  
 Ah! where's now that voice that enraptured the ear,  
 And struck Romish foes with confusion and fear?  
 Is it hushed in the coldness and calm of the grave?—  
 The bed of the hero, the tyrant, and slave.  
 No, no; that great teacher now sleepeth in state,  
 And feasts in his dreams on the smiles of the great!  
 And your "lesser" divines, who are bribed by your foes,  
 Are afraid of their purse, and indulge his repose;  
 While the old Romish harlot of cunning and lies  
 Is raising her seat of dark power to the skies!  
 Was't the Gospel of God or the Government gold

---

in reference to the evils of the National Board. They knew well that the *donum* was the secret of the loathsome perfidy of Seceders, and they did not shrink from exposing it. But when any one dares now to repeat the accusation, he is denounced by *even the first framers of it*, as a person entirely devoid of Christian spirit, and without charity. But this sarcastic letter goes on to say—"The published abstract of the Synod's proceedings takes no notice whatever of the new Education System. And is it come to this! Have the whole Secession Church submitted without a struggle to Prelacy in the appointment of a member of a different Church to lord it over them with regard to the books to be used in the religious instruction of the children of their flock? Have they shaken hands with Popery to cast the Bible into a corner—nay, to thrust it disgracefully out of the schools altogether, as a book unsafe for children to read? Have they at once submitted to receive the Bible at the hands of man, and accept from human authority a license for the times they will read it, or the quantities of it they will use? Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." Shades of Erskine, Fisher, and ye other founders of the Secession! could you but see your degenerate successors, how it would grieve you." "The great body of their ministers, to say the least of them, have been like dumb dogs, in reference to this question." Such in 1832 was the language of these lamb-like souls, these gentle doves of the General Assembly, whose bosoms are now throbbing with feelings of what they call Christian love, Christian forbearance, and Christian charity! They have now learned that to sell the Book of God for an increase of *donum* is not such a wicked thing after all. And that these degenerate successors of Erskine, Fisher, and the other founders of the Secession, are not so dreadfully depraved as they appeared in their eyes in days of yore: for although they proved themselves traitors to the cause of Christ, and dumb dogs in the defence of Christian freedom, yet they are now looked upon by the General Assembly as *dear faithful servants* in their Master's vineyard, and as "workmen that need not to be ashamed." And why has such a wondrous change taken place? I will tell you, reader. It is because the *faithful* men of the Synod of Ulster and the base traitors of the Secession are now joined in one promiscuous throng, and "*have one purse*," and feast upon the produce of the same defections, and are bound by the same rules of the same Board, and are traitors to the same cause, and thus basely lie under the same gullt. This is the cause of their fraternal affection and excessive charity towards one another. What a subduing effect has the influence of Mammon on the rebellious nature of man!



Which silenced your champion,\* so boist'rously bold?  
 Pray, which of these reasons weighed most in his mind,  
 And rebuked into silence proud passion's rude wind?  
 Come, answer this question, and prove yourselves true  
 To the motto that honoured the banner of blue:  
 Would Hamilton, Wishart, or Melville the brave,  
 Or John Knox, who never was born for a slave,  
 Have joined in a covenant with deep-plotting Rome  
 To have laws on the Bible, the cheerer of home?  
 Ah, no, ye poor serfs! 'twas their constant delight  
 To chase from the nations the darkness and blight  
 Of Rome's superstitions and slavish control  
 By this glorious lamp that illumines the soul.  
 'Twas their pride to proclaim to the nations abroad  
 That all should be ruled by the Gospel of God.  
 But your practice asserts just the opposite plan—  
 That God's Word should be ruled by the wishes of man;  
 That Heaven's pure laws may be freely ignored  
 By the son of perdition and his myrmidon horde;  
 That the pope, priest, and parent have a right to exclude  
 From the children of Rome Heaven's life-giving food;  
 That the pigmies of station, the vile and the vain,  
 Have a right the bless'd Bible to banish or chain.  
 And, O Presbyterians! great, gallant, and true,

---

\* Dr. Cooke, in delivering a speech at Manchester, on 26th September, 1839, said:—"Let me now furnish you with a specimen of one of the queries of the Board, to which Protestants were expected to yield compliance. Will you *take care* that no children are present at the religious instructions or exercises, except those whose parents consent? Was not this to bind ourselves to be the very watch-dogs of Rome, and to stand sentry between Ireland's children and the possible hearing of the Word of God? (Cries of hear, hear.) I would not for the best earthly hope I have within the wide circuit of this world, engage to *take care* to prevent any child of any man from hearing the Word of God. (Hear.) I would neither use force nor fraud to compel a child to hear; but I will never stand sentry between a child and the Spirit and Word of my God. I dare not, on the allegiance I owe to heaven. And no bribe that man can offer will, I trust, ever seduce the Protestants of Ireland to join hands in such a foul and unholy alliance." But alas! how fallen are the Protestants of Ireland now! and alas! how prostrate is that great champion of Orthodoxy! No sound of his voice is heard in the land to wake up the slumbering Protestants of Ireland, who *have* joined hands in this foul and unholy alliance, to meet the cunning of our inveterate foe. They have not only *guaranteed* that they will not *interfere* with the Mother of Harlots in National Schools, but they have bound themselves, whenever a little Romish child comes forward to read in the blessed Bible of a crucified Saviour, to send information to its parents by a printed form prepared for that purpose by the Board—thus making themselves the very *watch-dogs of Rome*, and thus watching and maintaining inviolate the away of Antichrist! and thus preventing the children of Rome from having access to that Word which is their own property, bequeathed to them by a dying Saviour, and hindering them from availing the gulf of everlasting misery! Did Dr. Cooke and the General Assembly, in joining hands in this foul and unholy alliance with Rome, remember their allegiance to Heaven? And if it were not the smiles and show of the world that seduced them, what other motive was it, pray? Was it a love for the spread of Christ's glory and kingdom, and the salvation of poor perishing souls? Was it through the warm and heavenly influence of a missionary spirit, and a heart-hatred to the superstitious and soul-destroying errors of Antichrist? I leave themselves to answer these questions.

How nobly you wave the bright banner of blue !  
 Who gave to weak man the omnipotent power  
 To choose and decide on the definite hour,  
 When he should PERMIT the Eternal above,  
 To speak, by His Word, of His undying love  
 To earth's fallen sons, heirs by nature of hell,  
 Whose noblest affections are prone to rebel ?  
 Who gave man the power ? thus I ask it again,  
 And I pause for an answer, decisive and plain ;  
 And, should you dare try with this question to cope,  
 Beware lest you make puny mortal a pope,\*  
 Such as he who in Rome holds the highest control  
 O'er the sacred concerns of both body and soul.  
 You' see, mighty bards, of this question I boast ;  
 And I challenge both you and your clerical host,  
 And your great lofty lords of the National Board,  
 Inspectors and teachers, with proud knowledge stored,  
 To face its great force by an honest reply,  
 Which shall not give your system and practice the lie.  
 The Devil himself, when he summoned his train  
 To resist heaven's King and accomplish his reign,  
 Was scarcely more bold than those creatures of clay,  
 Who assembled themselves in presumptive array,  
 With blasphemy seated on each brazen brow,  
 To fix by their mandate WHAT TIME THEY'D ALLOW  
 The MIGHTY JEHOVAH—creation's dread Lord—  
 To speak to the young by his life-giving Word !  
 A deed of such daring, presumption, and sin,  
 Might hush into silence hell's turmoil and din,  
 And strike the black demons with wonder and awe—  
**VILE WORMS OF THE DUST RULING HIGH**  
**HEAVEN'S LAW !!!**  
 Shame ! shame on the bard who would lift up his pen

---

\* All the various sects of Protestants, with the honourable exceptions of Covenanters and a number of Episcopalians, have joined, I believe, with the Board ; and, by this alliance they are giving support to, a spiritual blasphemy. If they are sincere in lifting up their voices against the supremacy of the Pope, how is it that they agree in giving that very power to the Board ? The Pope claims the right of deciding upon what men shall be taught to believe, and the Board claims the right of deciding upon what time children shall read God's Book, and also, who shall be privileged to read it. The Pope says you must go with your Popish fathers ; so does the Board. On what principle of consistency men can object to a power in the Pope, and yet freely submit to the same power in the Board, I cannot well imagine.



In defence of these foul, hellish actions of men,  
 Or screen from vile odium the gluttonous brood  
 Who countenance such deeds for an increase of food ;  
 And who make people pay for the spread of the truth,  
 While they sign it away from the poor Popish youth,  
 And invest Romish patrons with power to withhold  
 From their sight Heaven's casket of treasures untold ;  
 And thus 'stablish the power and the sway of the Beast —  
 The black woes of the poor and the pride of the priest.  
 No wonder, indeed, that your cringing divines  
 Ever pester their flocks by their pitiful whines,  
 'Bout the smallness of funds and the decrease of zeal  
 In the cause of the Lord and humanity's weal,  
 Since *they* furnish such proofs of their love for the spread  
 Of God's glorious Word, which speaks life from the dead,  
 And peace to the mourner borne down by despair,  
 And wrath to the lover of earth's fleeting glare.  
 Are they the true friends of the Lord and His cause  
 Who give their assent to these blasphemous laws,  
 Which deprive many thousands of Scriptural light  
 Who are plunged by their priests in the darkness of night?—  
 Poor dupes of deceit, filled with hopes false and vain  
 As the bubbles that rise on the breast of the main !  
 Nay, they cannot be true to their heavenly trust  
 Who would yield to such mandates so clearly unjust ;  
 Or lay themselves under a tyrannous rule,  
 Which would banish their King from the National\* School.

---

\* The power vested in Romish patrons may be seen by a glance at the following rule of the Board:—"In schools not vested, and which receive no other aid than salary or books, it is for the patrons or managers to determine whether any—and, if *any*, *what* religious instruction shall be given in the school-room; but if they do not permit it to be given in the school-room, the children whose parents or guardians so desire, must be allowed to absent themselves from the school at reasonable times, for the purpose of receiving such instruction elsewhere." Now, for whom is this power intended? No Protestant would object; therefore, it cannot be intended for Protestant patrons. But Infidels or Papists may object. Consequently, it is intended for Infidel and Popish patrons. Now, I would ask, where in the Word of God do the Board and the General Assembly get their warrant for INVESTING INFIDELS and PAPISTS with a POWER to *withhold children from coming to Jesus*?—or, in other words, where does the Word of God allow of CHRIST AND HIS RELIGION BEING BANISHED FROM ANY CHILD IN THE WORLD, AT THE WILL OF AN INFIDEL, or Papist? If our two Presbyterian Bards can point to the passage of God's Word where they are allowed to act thus with His creatures, I would have them to produce it, and clear their ministers from any crime in giving their approbation to, and perpetuating such a rule, by signing their names to it. But we will now see the fruits of this blasphemous authority having been vested in patrons, from the following truly distressing statements of the Rev. Alex. Henderson, one of the Assembly's own divines. In one of his letters on National Education he says—"Thus it is a matter of arithmetical calculation and certainty, that out of the 4,592 schools under the Board, there are about 3,300 from which the Bible is methodically, determinedly, and authoritatively excluded! And all this by patrons being of the priestly office, under the sanction of the Board." "Since the return made to Parliament, which gave 4,592 as the number of schools under the Board, there has been an increase; there are now, I think, 5,000; the larger portion of the increase is, of course, under Roman Catholic management. I am afraid that inquiry will make manifest this alarming

That man is a traitor to Jesus our Lord,  
 Who would dare to place laws on His life-giving Word,  
 Which ought to be spread through the breadth of the land,  
 Till all know and obey the Redeemer's command,  
 To come out from Rome's system, and keep themselves pure  
 From her sins, lest her torments and plagues they endure.  
 Since you've yielded God's Word a few hours in each day,  
 Would you not let it go for a little more pay?  
 Yes, surely the man who *could sell it one hour*  
 Would be weak in withstanding temptation's strong power,  
 Were he offered a sum of additional gold  
 To wrest it outright from his poor feeble hold.  
 Ye vile cringing caitiffs! how dare you lay claim  
 To the banner of blue and the Protestant name,  
 Since you've yielded your necks to the chains of your foes  
 For pampering gold and soft downy repose!  
 And you try to appear shining lights before men  
 By the voice of the pulpit and force of the pen,  
 As if you were bound by no covenant or rules  
 To act as dumb dogs in your National Schools.  
 Your pastors are *pledged* that they *shan't interfere*  
 With dark Popish error, soul-killing and drear;

---

fact—that not more than 800 or 900 of them are permitted to have reading or instruction in the Holy Scriptures—even the meagre form which, it is notorious, is generally to be witnessed in schools professing to be Scripturally taught under the Board." Here, then, under the sanction of the Board and the General Assembly, is an evil going on in our land, the bare recital of which must fill every Christian mind with indignation and sorrow. Out of 5,000 schools under the Board, there are about 4,200 from which the Bible is methodically, determinedly, and authoritatively excluded; which, allowing even 30 scholars for each school, shows 126,000 as the number of those Irish children who are deprived of the precious light of the Word of God: and while such revolting deeds of darkness and tyranny are perpetrated in our land, the whole General Assembly, almost without a solitary exception, being *pledged* to the rules and system which authorize this villanous iniquity, are looking on in cowardly and disgraceful silence. Now, I ask every candid Christian man, is such conduct in the General Assembly in any way like faithfulness to the cause of God? Is it like testimony-bearing? Is it like lifting up a stern and unyielding protest against the inroads of Antichrist? Is it like guarding the freedom of Britain and the Word of God? Is it like contending inch by inch, and foot by foot, for the possessions of Jesus our King, that have been usurped by the Man of Sin and Son of Perdition? Or is it at all like the conduct to be expected from those who would claim kindred with the martyrs of the Covenant? Are they not bound in the sight of Almighty God to stand out against this monstrous wickedness? Yes; are they not bound as worshippers of Jesus—as men who have tasted of His love and partaken of the benefits of His death and sufferings—to lift up their voices like trumpets against such damnable acts of transgression and tyranny? Are they not bound, even as patriots and philanthropists, to resist, with all the powers which God has given them, such a blasphemous usurpation of spiritual dominion? Are they not bound by every tie of human sympathy to endeavour to break the spiritual chains which bind the children of our land in Antichristian error and destructive delusion? But, alas! instead of nobly withstanding the system which sanctions such gross iniquity, they (because pledged to its rules and receiving its paltry aid) are constantly found extolling it from house to house, and even from the platform, the press, and the pulpit: and thus, while they are appealing from day to day to Christian sympathy and benevolence, and sending out large sums to enable missionaries to preach the glad news of salvation to the Jews, Heathens, and Mahomedans, they are, for a mere mess of pottage, giving their strength to, and lauding to the starry heavens, a system that enables an Antichristian priesthood to keep in chains of darkness thousands upon thousands of the children of Ireland!—"Tell it not in Gath, publish it not in the streets of Askelon."

That they shall not proclaim Christ's unsearchable love,  
 Or point Popish youths to the Saviour above,  
 Or teach them the way to obtain heaven's bliss,  
 And save their poor souls from the yawning abyss.  
 The old Scarlet Lady, with all her black deeds,  
 And her images, relics, her candles and beads;  
 Her scapulars, crosses, her mitres and bells,  
 Her oil and her spittle, holy water and wells;  
 And her fasts and her penance, with every foul cheat,  
 And her millions of gods manufactured from wheat,  
 Must not be exposed by the touchstone of truth,  
 To the dark-fettered minds of the poor Romish youth—  
 For *that* is the object of those cursed rules  
 Of *non-interference* in your National Schools.  
 They are *pledged\** that they'll take the *most scrupulous†* care,  
 'Gainst saving Rome's dupes from the gulf of despair,  
 By pointing their souls to the fountain of blood,  
 The only escape from the vengeance of God;  
 And they pray for *truth's reign*, though they've *signed* these vile  
 rules,  
 Which protect Romish *lies* in the National Schools:  
 A plain mockery of Him whom they say they adore—  
 A disgrace to the name which our forefathers bore.  
 O how wondrous the mercy and patience of God,  
 Who withholds from these rebels His wrath and His rod!—  
 Who in boldest presumption confront Him in prayer,  
 While treachery is stamped on the garments they wear.  
 Have the parents, with damnable error defiled,

\* The following may be found in the ninth report. The Commissioners "desired that the children of all religious communions should be encouraged to attend the same schools for moral and literary instruction, by having it guaranteed to them that their religious principles SHOULD NOT BE INTERFERED WITH." Here, Presbyterians of the Assembly have guaranteed that they will do nothing for the spread of truth in National Schools. What fine missionaries for Christ these Presbyterians make! They have guaranteed that they will do nothing for Him in National Schools! Is Christ less worthy of their service in National Schools than out of them, pray? Let the two bards answer the question. Are ministers, *pledged to spread Christ's name and to fight against error, justified in guaranteeing that they will not interfere with Romanism in schools?* Let the two Presbyterian bards reply to this.

† How different is the conduct of Presbyterian pastors from that of Peter and John, who, when commanded by the high priests to teach no more in the name of Jesus, said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." The Board says that "The most scrupulous care should be taken not to interfere with the peculiar tenets of any description of Christian pupils," and the Presbyterian pastors agree to not up to their wishes. A sect of people who believe that Christ is a wafer, and a wafer is Christ, by usurping the name of Christians, have it guaranteed to them by the Assembly, that their religious principles shall not be interfered with! Such is the loyalty which the Assembly maintain to King Jesus, the glorious Head over all things to the Church; such is their love for the salvation of immortal souls; and such is their zeal for the freedom of those who are in Popish thralldom!



*More claim than the Lord to the soul of the child?—*  
 That you, Presbyterians, so liberal, forsooth !  
 Despite all the claims of the glorious truth,  
 Freely stoop to their godless tyrannic control,  
 In deciding the path of its undying soul—  
 Whether to heaven's bright land it shall go,  
 Or be launched in the gulf of perdition and woe !  
 Where, pray, in His Word hath the Lord ever given  
 To parents a right of excluding from heaven  
 Their poor little offspring, by teaching them lies,  
 And withholding the Word that directs to the skies ?  
 And where are the heralds of glory and truth  
 Forbidden to speak to Rome's dark-minded youth ? :  
 Yes ; where in God's law are His messengers told  
 That from all interference they must strictly withhold,  
 And obsequiously yield to a dark Popish frown,  
 And, like cowards, " their weapons of warfare " lay down ?  
 To these questions, bold bards, I demand a reply,  
 And to meet their sharp points your whole powers defy.  
 Your teachers are bound, by the rules of the Board,  
 To inform on the child who would come to the Lord ;  
 To give the alarm to the Lady of Rome,  
 By sending a card\* to its parents at home,  
 Should it dare to approach the blessed Word of its God,  
 Which points out the path which our forefathers trod.  
 But, ah ! what will you do, ye poor watch-dogs of Rome,  
 Should death, with his thousands of dark visions come,  
 And torment your last gaze with the ghosts of the lost,  
 Who on billows of flame are eternally tossed ?  
 If a soul should arise from the lake of despair,  
 And in words choked with vengeance thus torture your ear :  
 " Thou traitor to heaven and trifler with Rome,  
 Since now thy last hour and thy terrors are come,  
 Look on, and behold the damned soul of the boy

---

\* The following is the rule of the Board:—"If any child of a religious persuasion, different from that of the teacher of any National School, attends during the time or times set apart for religious instruction given by such teachers, it shall be his or her duty, on the first attendance of every such child, during the time for such religious instruction given by such teacher in such school, forthwith to notify the same to the parent or guardian of such child, on and by a form to be furnished by the Commissioners." The form runs thus—"Notice to Parents or Guardians." Here every Protestant teacher must furnish a card to the parent of every Romish child, should it dare to read God's Book? And how can a Protestant who feels the love of God in his soul submit to a system which says, it is his or her duty to do so, when God says—"Suffer little children to come unto me?" Yes; what man enjoying the grace of God could submit to such a rule?

Who by thee was debarred from all heavenly joy !  
 Thou rememb'rest the day when I came forth to read  
 That Book which exposes Rome's blasphemous creed,  
 With the rest of my class in your National School,  
**AND YOU DISOBEYED GOD, AND FULFILLED THE**  
**BOARD'S RULE,**

Sending home to my parents a card to explain  
 My want of respect for their spiritual reign,  
 Who chastised me severely for daring to look  
 On what they affirmed was a damnable book.  
 And thus, as I grew, I was led to proclaim  
 That religion was false, and its teachers the same,  
 Till death laid me low in the bloom of my years,  
 When I went down to hell, still concealing my fears ;  
 And now, I await thee, thou faithless and base !—  
 Thy doom is eternal, and this is thy place.”  
 Ah ! what would the world in such moments avail  
 Could it stifle the torments, the weeping, and wail,  
 Of that dreadful place, where vile traitors shall go  
 That will yield to a parent who to truth is a foe,\*  
 In defiance to all Heaven's righteous laws,  
 Requiring all men in Christ's glorious cause  
 To work while 'tis day, lest the night cometh on—  
 To be up and be doing for God's blessed Son ?  
 The man who would yield, for the sake of earth's gain,  
 To these rules, which establish the devil's black reign,  
 Is an open disgrace to the Protestant name,  
 And clothes his profession in garments of shame.  
 'Tis true that base Judas, that traitor abhorred,  
 Betrayed with a kiss his great Master and Lord,  
 For a few paltry pieces of bright luring cash,  
 Which afterwards proved but a handful of trash ;  
 And you, with a kiss of *deceptive pretence*,

---

\* Just fancy the General Assembly sending a missionary to India to convert the heathen, with the injunction that he will take the most scrupulous care not to interfere with any child or point it to the true God, whose parents shall object. If parental right is to be carefully observed in Ireland, why not in India ? The child is as dear to the parent in India as in Ireland ; and the child taught to worship a wafer cannot be much better than the child taught to adore a stick or a stone. But where, pray, does God allow of such a right ? I doubt not but this right was first invented by a lore for gold.

Sell His Word every day\* for the Board's shabby pence ;  
 Which, no doubt, *clearly proves that your title is true*  
 To Calvin, and Knox, and the banner of blue.  
 Had these glorious Reformers thus cringed in their day,  
 We would now have been ruled by Rome's tyrannic sway,  
 With a lifetime to weep, and our sorrows prolong,  
 And writhed in the chains of oppression and wrong ;  
 But, all glory to Him who's exalted on high !  
 He has not brought us here in vile slavery to die :  
 He sent to our earth noble men, good and true,  
 Who burst the strong chains of old Babylon's crew ;  
 Sending down to their offspring the fruits of their toil,  
 In their day of fierce struggles and bloody turmoil.  
 And well you're evincing your gratitude now  
 To our fathers—great heroes, whose heavenly vow  
 Doomed Rome to destruction, with all slavish rule,  
 Since you're guarding her power in the National School.  
 But, ah ! it is easy to wink at the Lord,  
 While unfaithfulness† gains a corrupting reward :

\* R. M. C. says, in reference to the freedom of the Bible in the schools:—

"At such times, and as long as they choose to command,  
 It is read in concession to their faithful demand."

And yet the Board says, "The secular school business must not be interrupted or suspended by any Spiritual exercises whatsoever:" giving the broad lie to "R. M. C." Presbyterians dare not interrupt or suspend the secular school business one prohibited hour in every day, by reading the Bible: though, in order to screen their vile compromise of principle, their bard gives forth a lie to the world.

† Dr. Cooke, in his speech at Manchester, made the following true assertion:—"An individual, or a national education, not founded on the Scriptures, consequently severed from Protestantism, must be an education subservient or preparative to Popery or Infidelity." Now, an education that requires a teacher to inform on the child of a Papist, should it dare to read the Book of God, cannot be founded on the Scriptures—for they say, "Suffer little children to come unto me"—also, "Train up a child in the way he should go." But no teacher dare interfere to train up a child in the way it should go. He therefore cannot fulfil the command of God. And the system that prevents a man from fulfilling the command of God, cannot be founded on the Scriptures; and therefore, the National System is a system which is subservient or preparative to Popery or Infidelity. But further, let the reader peruse the following rule of the Board, which, be it observed, is to regulate, both in and out of the school, the conduct of all National Board teachers:—"To avoid fairs, markets, and meetings; but above all, political meetings of every kind; to abstain from controversy; and to do nothing, either in or out of the school which might have a tendency to confine it to any one denomination of children." Here then, the Board commands that all its school teachers shall abstain from controversy. They must not, upon any account, defend Christianity from the attacks of the Infidel or Deist. They must not defend the Deity of our Lord Jesus Christ, the Deity and Personage of the Blessed Spirit, nor even the existence of a God, against the enemies of truth; for to do so would be to engage in controversy; and the Board commands these submissive souls, these crawling serfs, to abstain from controversy. In a word—they must not, upon any occasion, either defend truth from the attacks of its enemies, or expose error against the advocacy of its friends; for to do so would be to engage in controversy, and the Board commands that from controversy they shall abstain. But God commands these men "to earnestly contend for the faith;" and therefore, the command of the Board and the command of God are in direct opposition to each other. Now the question comes—which of these commands are the teachers of the Board to obey? If they obey the Board they cannot obey God, and if they obey God they cannot obey the Board. If they disobey God they endanger their salvation, and if they disobey the Board



The gold is so pleasing when once in the purse,  
 That your minds never think on JEHOVAH's dread curse ;  
 And you, rhymers, can keep up occasional noise,  
 'Bout the martyrs of old and the brave Derry boys ;  
 And thus you can lull the great world into sleep,  
 When you all can pass off as the unspotted sheep,  
 And feast on the fatness of ill-gotten gain,  
 Quite free from the trials of earth and its pain.  
 But ah ! when your bribes and your joys are all fled,  
 And the voice of the trumpet shall summon the dead  
 To arise, and be judged by the deeds they have done,  
 While revelling here in gay pleasure's bright sun,  
 They shall weep, and begin their unending despair,  
 (And curse this vain world and its false luring glare,)  
 Whose conscience and freedom were shamefully sold  
 For the good things of earth and her soul-damning gold.  
 What then shall avail all your plentiful store,  
 And the smiles of the world, and the honours you bore,  
 When joined in a league with the National Board,  
 And poor silly watchdogs of Rome's priestly horde ?  
 Then give up, while you've time, all your ill-gotten gain,  
 The source of all fawning, all mischief, and pain,  
 And then with the faithful you'll gain a reward,  
 Bright crowns never ending from Jesus the Lord,  
 And go with your King in His mansions to dwell,  
 Far away from the wailings and sorrows of hell,  
 In a land where your souls shall be free from all care,  
 Where a tear shall ne'er wet the pale cheek of despair ;  
 But Jesus shall wipe every tear from your eyes,  
 And heal all your sorrows, and banish your sighs ;  
 For none shall have left parents, houses, or lands,  
 In order to keep the Redeemer's commands,  
 But shall surely receive an unbounded reward,  
 Which is promised by Christ, *and who dare doubt His word !*

---

they forfeit their mess of pottage. Here are two commands in direct opposition, and a penalty attached to the violation of each. Now, whether it be right for these so-called teachers "to hearken unto man more than unto God, judge ye." If they serve the Board they cannot serve God, and if they serve God they cannot serve the Board. If they obey the command of the Board they are disobeying the command of God. Now, a system that requires a man to disobey the command of God cannot be founded on the Scriptures; and therefore according to Dr. Cooke's own words, the National System, with which he and his faithful brethren are connected, is a system of education which is subservient, or preparative, to Popery or Infidelity.

Then a fig for the wealth of your National aid !  
 What servant of God would his fingers degrade  
 By accepting base bribes from the foes of the truth,  
 Who in darkness and error would train up the youth ?  
 What servant of God would comply with the rule,  
 Which would banish Christ's truth from the National School,  
 And deprive him from using that heavenly Word,  
 And spreading the glory of such a great Lord ?  
 No man who is warmed by the heat of God's love  
 Would cease to point souls to the Saviour above,  
 Or be ruled by the laws of a blasphemous plan,  
*Dishonouring to God and destructive to man.*  
 Then cease, ye bold bards, your false flattering strains,  
 And try not to wash out indelible stains  
 From the names of vile fawners for station and gear,  
 Who barter the truth, to each true Christian dear,  
 For the crumbs of the Board and the smiles of the State,  
 And who *cringe to the Pope as their great potentate* ;\*  
 And beware of the woe that's pronounced against those  
 Who will call *evil good*, deeds of friends or of foes.  
 And now, to atone for your falsehoods and crime,  
 Write a true recantation to all coming time—  
 Affirming in truth, that you never were true  
 To Christ's crown and cov'nant, and banner of blue ;

---

\* I find a startling statement of Dean Meyler—a Popish dignitary—quoted by the Rev. Alex. Henderson, in one of his letters. In the course of his evidence before the Committee of the House of Lords, he said, in reference to "Whatley's Evidences of Christianity" having been excluded from National Schools :—"The Pope so highly disapproved of the book, that he thought it would have been quite sufficient to make him give his disapprobation to the whole system. He condemned the book decidedly." Thus we see that the Pope, the Antichrist of Rome, condemned the book decidedly ; and for that reason it was banished from the National Schools. It was not enough to deprive Popish children of this excellent book, but, to please the Pope, Protestant children must be entirely deprived of it also. Was this no compromise of principle to come under the rule of the Pope of Rome, since your fathers bled and died to keep you free from his despotism ? When R. M. C. and W. J. M. asserted that the Assembly made no compromise, it was a wonder that their pens did not turn red with shame. Presbyterians, will you thus submit to be controlled by the Pope of Rome ? If so, I would say, Go, ye slaves, and hide your faces behind the veil of humility, and come not forth to meet the merited scorn of a disgusted world ! What book were ever Romish children deprived of because it displeased Protestants ? Romanists would not submit to such control ; and in this they show themselves so much superior to you, crouching sycophants ! Where is the voice of Cooke, that it does not sound the alarm, and give battle to Antichrist ? Why is he silent when Presbyterian children are deprived of a book (which would enable them to give a reason of their hope), because it displeased the spiritual despot of Rome ? And why did not the General Assembly rise to a man and resist the encroachment ? Ah ! "The love of money is the root of all evil." But oh ! ye Presbyterian people, rise even now from your sleep, and say to Antichrist and the Board—"Thy money perish with thee," thou blasphemous tyrants ; we will no longer pollute our hands with your vile trash, or offer an indignity to be cast upon us or our children. And then you will show yourselves to be possessed of the self-denying spirit of the bold COVENANTERS—men who would not barter the smallest particle of truth, or submit one moment to the rule of Antichrist, for the best allurements of earth.

And point to the men who are faithful and just  
 To the cause of their sires, who repose in the dust.  
 Say yonder, alone, stands the blue banner'd host,  
 Despised by the world, yet proud liberty's boast,  
 Denying themselves of earth's pleasures and gain,  
 But, to guard Jesus' crown, rather chosing its pain ;  
 A firm, faithful band, who would follow their sires  
 To the kingdom of God, through blood, tortures, and fires,  
 Ere they'd yield to the nations one jot of their creed,  
 Or submit to be bought by the temptings of greed ;  
 Covenanters they are—'tis their heavenly name—  
 Heirs to wreathes of bright glory—their forefathers' fame—  
 And leave that vile system, the National Board,  
 Whose rules are opposed\* to the truth of the Lord—  
 A concession† to Rome and her dark priestly crew,

\* In one of the rules of the Board the following assertion occurs:—"The patrons and managers of *all* National Schools have the right to permit the reading of the Holy Scriptures (either in the authorised or Douay version), to be read at the time or times set apart for religious instruction." Patrons and managers have the *right to permit*! That is a downright blasphemy against the King of heaven. No man has the right either to permit or withhold God's Word—nay, not even the angels of heaven. It is free alike to all, and is the gift of Heaven to every man, woman, and child. And the man who claims the right to *permit* what belongs to every man as his indisputable privilege, is nothing less than a usurping tyrant, a blaspheming wretch, who deserves for his insolence the wrath of an angry God. They who say they have the right to permit God to speak by His Word, are the most despicable worms on the face of God's creation! A right to permit implies a right to forbid; but who has the right to forbid God to speak? If no one has the right to forbid God, then no one has the right to permit God.

† I shall here present to the reader's notice, a few extracts, illustrative of the views held by Presbyterians, in relation to the National System, ere they yielded to its seductive influence. In the "Orthodox Presbyterian" for Nov., 1831, the following words are to be found:—"Let the Protestant people, again tell the Parliament that the Kildare-place Society possessed their fullest confidence—that any system that expurgates a part, or rejects the whole of the Bible as a book of education, they can never receive—that any system that *directly or indirectly goes to give to Popery the sanction of a Protestant State, they utterly reject*; and let them pray for a system, under Government patronage, that will take for its principle the Bible, the whole Bible, and nothing but the Bible." Dr. Morgan, in a speech delivered in Belfast, on January 17, 1832, said—"I tremble lest my country should adopt it. With Douglas, I believe that *every nation which joins itself with Popery must be destroyed with it*. As a patriot and a Christian, therefore, I say of the proposed system, *to the rulers of the land—'Touch not, taste not, handle not!*' And should our rulers be so far given up to folly as to adopt it, to my countrymen I say—*'Touch not, taste not, handle not!*' It was said by a speaker at the late meeting in Dublin, that 'Pilate and Herod shook hands together that they might conspire against Christ'—and a sense of duty constrains me to express my opinion of the proposed system, that it is the *offspring of Popery and Infidelity united*." In those days of frothy championship, Dr. Cooke also said—"Lend us your attention while we examine this Government plan which *Infidels admire, Roman Catholics tolerate, and Protestants detest*. Its first essential feature is a *supreme despotic Board*. Three parts Protestant Establishment—two parts Roman Catholic—one part Unitarian—one part Church of Scotland. What a motley group! What a discordant combination! a house divided against itself, of which *Divine Truth has testified it shall fall!*" Resolution of the Synod of Ulster in 1832.—"That being aware of the difficulties and embarrassments of his Majesty's Government arising from the conflicting opinions, claims and interests of Protestants and Roman Catholics, which we believe it impracticable for the Legislature ever to combine under one system of education, except by concessions of principle upon our part, which we feel it impossible for us ever to make." Thus the Orthodox Presbyterian advocated a system whose principle should be "*the Bible, the whole Bible, and nothing but the Bible,*" and the good and pious Dr. Morgan trembled and shook lest his country should adopt the National System, and as a patriot and a Christian he said to the rulers, "*Touch not, taste not, handle not!*" because his opinion was that it was the offspring of Popery and Infidelity united; and Dr. Cooke, worthy man! denounced this system which Infidels admired, Roman Catholics tolerated, and Protestants detested, and he asserted before the world that its first essential feature was a *supreme despotic*

Whose hate is unchanging to all that is true ;  
 And then you will show of the falsehoods you sent  
 'To a credulous world, you sincerely repent.  
 Once more, loyal bards, ere my pen I lay down,  
 I would question your love for Christ's covenant and crown,  
 On the ground of your *present connexion with State*,  
 Whose sins against Heaven are frightfully great.  
 By her blasphemous laws, first invented in hell,  
 Where the prince and the minions of arrogance dwell,  
 She has torn the bright crown from the brow of the Lord,  
 Which our fathers, in guarding, braved bullet and sword,  
 And the scaffold, the thumbscrew, the boot, and the stake,  
 When their blood dyed the heather, the streamlet, and lake ;  
 And has set a vain worm on the throne\* of that God

Board ; and he ridiculed its motley group, its discordant combination, because it was a house divided against itself, of which Divine Truth had testified that it should fall ; and the Synod of Ulster believed that the Legislature could never combine Protestants and Roman Catholics under one system of education, except by concessions of principle upon their part, which they, faithful men, felt it impossible ever to make. But the Board very wisely gave them a cooling draught, in which was shaken a little gold dust, which had a deadening effect upon their nervous system, and all their mighty vampishing ceased, and their passions subsided, and the writers of the Orthodox Presbyterian troubled no more the vexed heart of the Government about a system which would take for its principle the Bible, the whole Bible, and nothing but the Bible ; and Dr. Morgan's palsied body ceased from its trembling, and in spite of his patriotism and Christianity he embraced the National System, the "offspring of Popery and Infidelity ;" and Dr. Cooke gave over his burning appeals, and sat himself down under the supreme despotic Board, and became one of the motley group, one of the discordant combination, and now with complete composure of mind he rests his aged frame under the roof of the house divided against itself ; and the Synod of Ulster freely allowed the Legislature to combine them and Roman Catholics under one system ; and, with the hordes of Antichrist, they now joyfully feast and make merry, and their days pass pleasantly as a sweet dream of childhood. They have laid down their weapons of warfare, and peace is now in all their borders. The world smiles upon them, and prosperous are their earthly enjoyments. Thus the goodness of Presbyterians was like the morning cloud and early dew—it passed away ; and, with Ephraim of old, their Church is ever ready to exclaim—  
 "Yet I am become rich : I have found me out substance : in all my labours they shall find none iniquity in me that were sin."

\* Judge Blackstone, in his "Commentaries, on the Laws of England," b. 1, c. 7., writes as follows:—"The law therefore ascribes to the king, in his high political character, not only large powers and emoluments, which form his prerogative and revenue, but likewise certain attributes of a great and transcendent nature, by which the people are led to consider him in the light of a superior being, and to pay him that awful respect which may enable him with greater ease to carry on the business of Government. This I understand by the royal dignity, the several branches of which we will now proceed to examine. And first—the law ascribes to the king the attribute of sovereignty, or pre-eminence. '*Rex est vicarius*,' says Bracton, '*et minister Dei in terra: omnis quidem sub eo est, et ipse sub nullo; nisi tantum sub Deo* (i.e., the king is the vicar and minister of God upon earth: every one indeed is under him, and he himself under none, unless only under God).'"—His realm is declared to be an empire, and his crown imperial, by many Acts of Parliament, particularly the statutes 24 Henry VIII., c. 12, and 25 Henry VIII., c. 28 ; which at the same time declare the king to be the supreme head of the realm, in matters both civil and ecclesiastical, and of consequence, inferior to no man upon earth, dependent on no man, accountable to no man." "The king is, lastly, considered by the laws of England as the head and supreme governor of the national Church. To enter into the reasons upon which this prerogative is founded is matter rather of divinity than of law. I shall, therefore, only observe, that by statute 26 Henry VIII., c. 1 (reciting that the king's majesty *justly and rightfully* is and ought to be the supreme head of the Church of England, and so had been recognised by the clergy of this kingdom in their convocation), it is enacted that the king shall be reputed the only supreme head in earth of the Church of England, and shall have annexed to the imperial Crown of this realm, as well the title and style, as all jurisdictions, authorities, and commodities, to the said dignity of supreme head of the Church appertaining." "In virtue of this authority the king conceives, prerogatives, reserves, re-



Who could crush her to naught by one stroke of His rod—  
 A God who may yet blot that State's haughty name,  
 With her glory and pomp, from the annals of fame,  
 And leave not a trace of her greatness behind  
 To tell of her pomp and her pride to the mind,  
 Except her great guilt—a red buoy on life's sea—  
 To warn future nations and statesmen to flee  
 From the shoals and the rocks of presumption and crime,  
 Which doomed her proud sway o'er each people and clime,  
 And you would now bask in the sunshine of fame,  
 And usurp in your battles our forefathers' name,  
 The better to screen you from shame and disgrace,  
 While you're hunting and fawning for lucre and place,  
 From that State which is giving such blasphemous sway  
 To the worms of corruption—vain creatures of clay.  
 And prelatical error\* you warmly deride,

---

*gulates, and dissolves all ecclesiastical Synods or Convocations."* "The statute 25 Henry VIII., c. 19, makes the royal assent actually necessary to the validity of every canon." "From this prerogative also, of being head of the Church, arises the king's right of nomination to vacant bishoprics and certain other ecclesiastical preferments." "As head of the Church, the king is likewise the *dernier resort* in all ecclesiastical causes, an appeal lying ultimately to him in Chancery from the sentence of every ecclesiastical judge." Such, according to Blackstone, is a part of the dignity with which the British Sovereign is vested by the laws of the Constitution; and who will not see that Britain has thus established iniquity by law? and who will not see that the British Constitution is doing the foulest dishonour to the eternal Son of God, by thus setting a worm of the dust in the throne of His dominion? and what unprejudiced man will not come to the conclusion that it is a system of the most heaven-insulting blasphemy and presumption that even Satan himself could devise? How dare the reptiles of earth usurp the rights and prerogatives of the omnipotent Jehovah! How dare they lord it over the heritage of God, or assume dominion over the Church of Christ which He has MADE FREE, and purchased with His precious blood! The pigmies of earth, the creatures of corruption, claiming to themselves the royal rights and prerogatives of Jesus, plucking the crown from His glorious brow, taking hold of His sceptre, and seating themselves with brazen confidence in the throne of His authority! What amazing forbearance in the Great Omnipotent, that He does not hurl such presumptuous wretches into everlasting destruction! And what a merciful God, that He does not destroy, by the consuming fire of His wrathful indignation, the upholders of such hellish usurpation and blasphemous transgression! This is the Constitution to which the Church of the General Assembly glories in being allied!! This is the Constitution which her people are sworn to uphold and defend!! This is the Constitution from which, by her *sycophancy* and *silence*, she receives her miserable exaltation; and this is the Constitution which her pampered divines, in their moments of oratorical rapture and time-serving zeal, proclaim a "GLORIOUS CONSTITUTION"!!! However glorious it may appear to the eyes of those who are feasting upon the produce of self-degradation, and like Esau selling their birth-right for a mess of State pottage, it is, nevertheless, a disgrace to religion and humanity, inasmuch, as it degrades the Son of God, and robs Him of His crown-rights and prerogatives. Pampered menials may flutter around it, and make its praise the theme of their miserable, deceitful, and lying speeches; but to every intelligent and right-thinking mind, it will appear in all its heinous deformity notwithstanding. All the powers of angel, man, or devil will never be able to make that glorious which robs heaven's eternal Son of His royal diadem, rights, and prerogatives. But why should it seem strange that the Assembly divines are so far infatuated as to delight in vociferating, with stentorian voices, "GLORIOUS CONSTITUTION"! Did not the pious Ephesians of old, in their remarkable zeal for the honour of their goddess and the maintenance of their *lucrative craft*, bawl lustily, for the space of two hours, "GREAT IS DIANA OF THE EPHESIANS"? and did not the people of Tyre and Sidon, whose country had been nourished by that of the king—when Herod had ascended his throne of state and made his oration—proclaim with a great shout, "IT IS THE VOICE OF A GOD, AND NOT OF A MAN"? And shall it ever be said that the Assembly divines were inferior in gratitude, powers of flattery, or strength of lung, to the men of any age or any nation. Shame on the base poltroon, who would dare to bring such an accusation against such men!

\* This refers more especially to R. M. C. W. J. M. is favourable to prelacy, but both would swear to support it.

With her haughty pretensions, her pomp and her pride ;  
 And so keen are the points of your jest and your jeer,  
 That one would be led to believe you sincere,  
 Did not your *base acts* give the LIE to your prate,  
 And prove you alone pious pets of the State.  
 But if what you have said 'bout the High Church be true,  
 She is certainly bad, yet far better than you,  
 Who vote in your members to swear to maintain  
 Her temporal pomp and her spiritual reign,  
 And thus perjure your soul for the sake of a seat,  
 Which shows that your love for the truth is a cheat.  
 And to prove that you're true to CHRIST'S COV'NANT  
 AND CROWN,  
 You're determined to brave each prelatical frown ;  
 And you're firmly resolved that you'll combat its might,  
 And the High Church defenders victoriously smite,  
 Till you leave their dead bodies to rot on the plain,  
 And her to lament o'er her thousands of slain.  
 And how, gallant rhymers, I simply would ask,  
 Shall you ever accomplish this wonderful task?  
 Shall it be by the bludgeon, the bullet, or knife,  
 That you'll bring such an end to this terrible strife?  
 Shall it be by the tomahawk, dagger, or sword,  
 That you'll thus bring to pass the dread threat of your word?  
 No, no, mighty Sampson, you'll bring it to pass  
 By the aid of your jaw—the "jaw-bone of an ass."  
 You'll raise "*six hundred voters*," whose *feminine tongues*  
 Shall melt every heart with the tale of your wrongs ;  
 And, your numbers increasing, shall join in a band,  
 Determined your rights to display and demand.  
 And next Belfast election you'll go at their head,  
 With a voice that might rouse up the slumbering dead,  
 And harangue the great mob, who will then make it sure  
 That they'll perjure the soul of good T——s M'C——e,  
 By sending him forth as the man for your town,  
 To swear away truth\* and Christ's glorious crown ;

---

\* The following is a statement of the Associate Presbytery:—"The question is not whether it be lawful for us to swear the *present allegiance* to the Civil Government, which the Presbytery acknowledge they cannot do, seeing there are no oaths to the Government in being but what include the oath of our covenants, or homologate the united constitution." (Answers by the Associ-

And thus you will show that you're faithful and true  
 To the heavenly standard—the banner of blue.  
 You say that your place in the State you will have,\*  
 And the wrath of black prelacy boldly you'll brave.  
 This may be all true, but I'm plagued with a doubt  
 That it's nothing at all but a time-serving shout,  
 To gull the poor dupes of your cunning and lies,  
 And make yourself big in their wondering eyes.  
 For how are you braving prelatical wrath,  
 When sending in members to join in an oath,  
 To support and perpetuate, through coming time,  
 This Church which you say is black error and crime !  
 Were you resting, dear bard, in the lap of repose,  
 And thinking contraries in the depth of your dose,  
 When your judgment was drowned in wild fancy's deceit—  
 When you said the High Church you would fight and defeat,  
 By sending forth members to solemnly swear  
 To support her† in all her proud pomp and her glare ?

---

ate Presbytery to "Nairn's Reasons of Dissent," p. 55.) The above is from an honourable body of Presbyterians; and yet our Presbyterians of Belfast can boast of the banner of blue, and *Christ's Crown and Covenant*, and at the same time take oaths which *exclude* the oath of our *covenants*. What glorious consistency is this ! And what a hatred they have against anything contrary to the glory of Christ, our exalted King and Head !

\* Referring to R. M. C.

† The following (according to Judge Blackstone) is the Coronation Oath :—"The archbishop or bishop shall say—Will you solemnly promise and swear to govern the people of this kingdom of England, and the dominions thereto belonging, according to the statutes in Parliament agreed on, and the laws and customs of the same ? The king or queen shall say I solemnly promise to do so. Archbishop or Bishop—Will you to your power cause law and justice, in mercy, to be executed in all your judgments ? King or Queen—I will. Archbishop or bishop—Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law ? And will you preserve unto the bishops and clergy of this realm, and to the churches committed to their charge, all such rights and privileges as, by law, do or shall appertain unto them, or any of them ? King or queen—All this I promise to do. After this the king or queen, laying his or her hand upon the holy Gospels, shall say—The things which I have heretofore promised I will perform and keep : so help me God : and then shall kiss the book." Now here the Sovereign solemnly swears to the people to maintain Prelacy ; and they, upon their part, swear the Oath of Allegiance in return ; and so Prelacy is established by the king and people united, and the statutes of the Constitution. Now, will any one believe in the sincerity of Presbyterians when they abuse and expose Prelacy, since they are sworn to give the king their hearty support and co-operation in maintaining it ? Surely none will be deceived by the pamphleteering braggadocio and platform speeches of Presbyterian divines, when they boast of their love for their blood-bought Presbyterianism, and their Covenanting forefathers, and Christ's Crown and Covenant. They never speak of the Covenant except upon occasions when Prelacy goads their pampered sides, and then they make a mighty fuss about their blood-bought rights, the Covenant, and their Covenanted forefathers ; but when war is over, and peace has returned to their borders, and Prelacy smiles upon them as before, they drop their boasting about the Covenant, and are slavishly dumb. But if they are sincere when they profess abhorrence of Prelacy, why do they not cease to swear to support and maintain it ? Why do they not lift an open testimony against it, and the Government for upholding it ? Are they afraid of offending their paymasters ? Ah ! yes ; by such an undertaking they might, peradventure, incur their displeasure, and thereby endanger their *donum*, and involve themselves in all those bitter and perplexing evils to which poverty is heir. If deprived of their "pension," they would be like Rachel weeping for her children, they would not be comforted, because their "hush money" was not, and thus would their "grey hairs go down with sorrow to the grave." If they abhor Prelacy, why are they then afraid to renew the Covenant ? Are they too charitable and grateful to swear to extirpate what they believe to be err

Don Quixote, the hero of battles hard won,  
 I am sure, had he lived, would have called you his son;  
 And well you'd have equalled his whimsical brain  
 By your creative fancy and swaggerings vain.  
 Our fathers of old bravely suffered and bled  
 While proclaiming King Jesus the Church's sole head;  
 And you, by your vote, basely swear to maintain  
 The Queen's usurpation of spiritual reign—  
 Her headship\* on earth o'er the Church of the Lord,  
 Which blasphemous claim must be ever abhorred

Yea, verily, it is even so! They, liberal minded men as they are, would not for the world swear to extirpate Prelacy by all lawful means—Prelacy, which has so often ministered to their necessities—Prelacy, which has been so long their State companion, and which has so generously and frequently shared with them her royal pudding. No; they will leave such ungrateful conduct to those who are best known by the name of bigots. Prelacy may, indeed, be the object occasionally of their violent vituperations; but no one has any business with these family affairs, for "with all her faults they love her still." The Presbyterian divines are not unlike brawling wives, who scold and embrace, and embrace and scold, in alternate succession. One day they will swear to support and defend Prelacy, and the next they are in perfect fury against her pomp and *superior* show; and one would imagine that such inveterate enmity could never be appeased on this side the grave; but they are all pliable men, and soon the ocean of their wrath returns to its former level, and all is calm, peaceful, and harmonious again.

\* Having in a previous page, given a quotation from the writings of Blackstone (an authority that few will have the boldness to call in question), showing a part of the dignity with which the British Sovereign is vested by the Constitution, I shall now give the following extract from the Oath of Abjuration, which every Parliamentary Representative is obliged to swear:—"And I do swear that I will bear faith and true allegiance to her Majesty Queen Victoria, and her will defend, to the utmost of my power, against all traitorous conspiracies and attempts whatsoever which shall be made against her person, crown, or *DIGNITY*." "And all these things I do plainly and sincerely acknowledge and swear, according to these express words by me spoken, and according to the plain common sense and understanding of the same words, without any equivocation, mental evasion, or secret reservation whatsoever." Here then all Presbyterian Representatives have, ere they can take their seats in the British Parliament, to swear in the presence of Almighty God to defend, to the utmost of their power, the Queen's royal dignity, as well as her person and crown. But, as we have seen from Blackstone, it is a most exalted part of that dignity to be "reputed the only supreme head in earth of the Church of England," and to have "as well the title and style thereof, as all *jurisdictions authorities and commodities to the said dignity*;" and therefore "all these things" the Presbyterian Representatives "*plainly and sincerely acknowledge and swear*, according to the express words by them spoken," and that, "*without any equivocation, mental evasion, or secret reservation whatsoever*." Now, it will be for ever vain in Presbyterians to endeavour to escape the exposure, by asserting that their Representatives never mean to swear to defend the Queen's dignity as head of the Church, for the words of the Oath must be sworn without any equivocation, mental evasion, or secret reservation whatsoever; so that all and every part of her dignity they, by the holy solemnity of an oath, swear to support, uphold, and defend. Whenever a whole can be shown not to include all its parts, then Presbyterians may freely and truly assert that the Queen's royal dignity does not imply all her royal dignity; but, till that can be clearly demonstrated, they must stand accused of the dreadful guilt of swearing to defend what they themselves know to be a daring and blasphemous usurpation of the rights of God. What would be thought of the Protestant who would go over to Rome, and there swear without any equivocation, mental evasion, or secret reservation, to defend to the utmost of his power the dignity of the Pope, and afterwards return home and meekly tell us that he did not mean the Pope's dignity as head of the Church, but only as temporal ruler? Would not all true Protestants look upon him with loathing and abhorrence, and treat his assertion as a sneaking, hypocritical falsehood? Would they not, once, in tones of honest indignation, reply that the term dignity, without any equivocation, mental evasion, or secret reservation, implied all the titles and prerogatives to which the Pope lays claim? Then why endeavour to cover or palliate the perjury of Presbyterians, who, after having vowed at the Lord's holy table that Christ is the Church's alone Head, go and deliberately swear that they will defend the Queen as the head? If it were grossly iniquitous to swear to defend the Pope's dignity as head of the Church, then it can be no less sinful to swear to defend the Queen's dignity in such a position. And if we are bound to denounce such unholy pretensions in the Pope, we are likewise bound to protest against the same blasphemous claims in the Queen. A Romish Pope and a Protestant Popess are alike usurpers of that glorious dignity which belongs alone to Jesus; and the men who can swear, in the sight of God, to defend this usurpation in either the one or the other, are a burning disgrace to the Christian profession. But some



By all who would prove to their principles true,  
 Or wish to be found 'neath the banner of blue.\*  
 And yet, with vile impudence throned on your brow,  
 You would say you are true to the covenant vow—  
 A falsehood which must 'gainst conviction rebel;  
 And its author, I'm sure, must in flattery excel,  
 When he can so well plume his own little self,  
 And his well-pleased divines—sordid seekers of pelf—  
 On their faithfulness great in the cause of Christ's reign,  
 And the kingdom of God and the welfare of men.  
 If perjury makes sinners loyal and true  
 To Christ's crown and cov'nant, and the banner of blue,  
 Then I yield you the palm, and affirm you're the best  
 Of good noble sons of the martyred and blessed;  
 But 'twill ever remain a foul blot on your creed,  
 That you perjure your members and wink at the deed—  
 Ay, and soothe by soft speeches their souls into rest,

---

Presbyterians will be ready to say that their Representatives have perfect liberty to endeavour to have the statutes of which Blackstone speaks repealed, when once in Parliament; and that it is therefore better to take their seats there than to have their interests in the nation neglected. Now, I ask them to produce one single solitary instance where any one of their Representatives ever engaged in any such an undertaking. If they can show where any of their Representatives ever endeavoured to get the statutes repealed, relative to the Queen's dignity as the Church's head, then I admit they have one proof in their favour. But what will that one proof substantiate? Why, Presbyterian perjury and godless guilt. Because not one single effort could be made to have these statutes repealed without the most gross and palpable violation of their Abjuration Oath. Besides, it would be acting a most wicked and disgracefully dishonest part to first swear to defend the statutes relating to the Queen's dignity, in order to have an opportunity of repealing them, or to swear to defend what they believe to be a usurpation and a lie, in order that they might the more effectually advance their interests in the nation. Is it Christian-like, I ask, to swear to defend the devil's dominion, so that their Church's temporal advancement may be promoted? Such unholy practices would be denounced in the most unmeasured terms in the Romish Jesuit; and why should they be recommended in Presbyterians, who have greater privileges and superior light, and consequently a greater account to render to the God of all truth? With the Jesuit, the end justifies the means; but Presbyterians know that we are "not to do evil that good may come," that we are not to serve the devil that we may honour the Lord. God is able to prosper His cause without the aid of the unrighteous perjury of His people; and, therefore, it is the vilest iniquity for those who hold Christ to be the *alone* Head of His Church in heaven and earth, to swear upon any pretext whatever to defend the Queen as head. To hold Christ to be the Head, and at the same time deliberately swear that the Queen is the head, is one of the most monstrous iniquities of which the human mind is capable of comprehending. And yet every voter for a Parliamentary Representative is guilty of this dark and daring transgression against the Son of God; for although he may never have sworn the oaths of the State personally, yet he sends forward a Representative who swears them in his stead, and thus he becomes pledged to support the Queen's Crown or dignity and the Constitution. This view is very clearly expressed by Blackstone, who in his Commentaries, b. 1, c. 3, writes thus:—"In so large a State as ours, it is therefore very wisely contrived that the people should do that by their Representative which it is impracticable to perform in person." Thus it is impracticable for the voters to swear the oaths of the State in person, and therefore they choose out Representatives, and send them forward to swear them in their stead, and take the responsibility upon their own heads, as the Jews at the crucifixion of Christ, when they exclaimed to their Representatives, "His blood be on us, and on our children."

\* I will here quote the words of the *Covenanting Church*, from her "Causes for Fasting," for 1651, p. 19:—"If Presbyterians, and we may add Dissenters generally, believe the Crown's supremacy over the Church established by law to be a daring usurpation of the prerogative of Jesus Christ as sole King in Zion, the Constitution (though a nation's work) that wrests that gem from Emmanuel's crown, and puts it on the diadem of an earthly potentate, cannot receive our unqualified approval. Shall the maintenance of the liberty wherewith Christ makes His

And thus stifle each feeling of truth in their breast ;  
 Oh ! what a disgrace to the cause you uphold  
 To see your divines in their recklessness bold,  
 As they stand on the platforms, persuading you on  
 To acts which dishonour Jehovah's great Son.  
 And now, flatt'ring rhymers, be advised and be wise,  
 And offend not that God who looks down from the skies,  
 And sees every act and all thoughts of the heart,  
 And is wroth against those who in evil take part.  
 Praise not the vile deeds of a transgressing band,  
 Who for gold and promotion slight Heaven's command,  
 Nor steal them a standard emblazoned with fame,  
 Nor give them the gift of another's proud name.  
 If you do, foolish rhymers, I tell you once more,  
 In the words of a friend, you'll repent it full sore ;  
 While one spark of the fire that burned in the breast  
 Of Knox, the undaunted, immortal, and bless'd,  
 Shall live in the hearts of his followers true,  
 You shall never lay claim to their banner of blue ;  
 Nor usurp in your battles their long-cherished name  
 Without feeling keenly a sense of your shame.  
 And now a few words, honest T——s M'C——e,  
 Your walk through this world has been upright and pure ;  
 And would you descend, in the winter of age,  
 To play a false part on vain life's busy stage ?  
 Could your rectitude now stoop to slavish control,  
 Or suffer ambition to perjure your soul ?  
 Nay, far be the thought from your good honest heart,  
 At the mere name of perjury your conscience would start.  
 Then spurn with contempt every man who'd advise  
 You to go and offend Him who rules in the skies,  
 By swearing the oaths\* which the State still requires  
 From him who to such empty honours aspires.

---

people free, take their stand on the constitutional doctrines of the royal supremacy, when called to resist Papal aggression? While prelatists boldly assert the prerogative of the civil ruler as against Popery, your duty, brethren, is to take your stand on Scripture ground, and assert Christ's supremacy as opposed to both." These are the words of that Church which stands up alone for Christ's supremacy as King and Head of the Church: every other sect takes situations under, or swears to support, the Constitution, whose laws take the crown from the brow of King Jesus, and give it to a creature of a day.

\* I will here quote a few words from a pamphlet, entitled "Our Political Oaths," p. 6:—  
 "But the Coronation Oath also binds and obliges the Crown to 'govern the colonies and dependencies of Great Britain, according to the laws and customs of the same.' That is, to govern

The honours are small, and small comforts afford  
 When deprived of the love of Jehovah the Lord.  
 Therefore pause while you've time, and shun such a path  
 As would bring on your head Heaven's terrible wrath.  
 Take this plain advice from a friend that is true,  
 And your soul shall rejoice all eternity through ;  
 For those who will ever prove true to their trust  
 Shall be bless'd by their God and revered by the just,  
 When their ashes are mixed with the dust of the vale,  
 And kindred and offspring have ceas'd from their wail.  
 And now, noble H——a, unflinching and true,  
 I would have you take hold of the banner of blue,  
 Along with that band—few, yet noble and brave—  
 Whose bosoms ne'er felt the low fear of the slave.  
 The gay smile of plenty their heart gladly cheers,  
 And the mild voice of peace sweetly sounds on their ears,  
 And the comforts of home, with the old and the young,  
 Where the praise of their King and Redeemer is sung,  
 Are dear to their feelings ;—yet dearer by far  
 Were the sorrows of famine and tortures of war,  
 And the heath of the mountain, the cave, and the den,  
 Far away from the haunts and the pleasures of men,  
 If required to yield to the foes of their Lord  
 His bright crown, and headship, and heavenly Word.  
 Yes, leave those alone who love money and ease,  
 And go wave the banner aloft on the breeze—  
 That banner which martyrs delighted to bear  
 In their day of disorder, dark deeds, and despair ;  
 And fear not the frowns of misfortune and pride,  
 For what is vain man when the Lord's on your side !  
 The motto which blazed on the banner of blue  
 Shall yet the proud spirit of nations subdue ;  
 And, oh ! noble H——a, come forth in your might,

---

Lower Canada, the Ionian Isles, and Malta, by Popish laws and Popish customs, Popery being the established religion in these colonies ; and British India by Pagan laws and Pagan customs, Paganism being the established religion of Hindostan." The author of this spirited production also remarks, p. 8:—"The difficulty increases when we examine these oaths in their bearing upon Popery. . . How can a Protestant swear to govern certain colonies 'according to Popish customs and Popish laws,' or to 'support, uphold, and maintain the Crown' in doing so? Why speak indignantly of our Protestant Parliament for supporting Maynooth, which teaches Popery, and yet swear to support our Protestant Queen in upholding and maintaining Popish customs and Popish laws in any one of our dependencies? Our anger is not very consistent, when we swear to support the very thing of which we so loudly complain."

And lift its proud folds for Emmanuel's right.  
 Stand sternly and true like our fathers of yore,  
 Who stained the wild flowers of the field with their gore,  
 In defending the Headship and Crown of the Lord,  
 And feared not the scaffold, the fire, or the sword,  
 And urge not poor beings, led away by false zeal,  
 To perjure their souls and endanger their weal ;  
 For that's not the way that you'll prove yourself true,  
 To the time-honoured standard—the banner of blue.  
 But go, fearless H——a, once more I would crave,  
 And join those good pastors, firm, honest, and brave,  
 Who spurn with contempt the base bribes of the State,  
 And who fight for the Lord as their great potentate.  
 'Tis true, they've no thousands per annum of gold ;  
 But, then, their bless'd freedom to earth is unsold,  
 And they look for bright crowns when their glorious King  
 comes

To take them away to His mansions—bright homes,  
 Where their souls shall rejoice in the smile of their King,  
 Where they'll join with bless'd spirits His praises to sing.  
 No oaths would they swear 'gainst His fast-coming reign  
 (When the mountains shall smile on the gay laughing plain ;  
 When the desert shall bloom like the soft summer rose,  
 And the weak shall be freed from the fear of their foes ;  
 When the nations shall rule by God's statutes divine,  
 And all Christians shall rest 'neath their fig-tree and vine),  
 Were they offered the earth, with her millions of mines.  
 Such, sir, are the hearts of those worthy divines,  
 With whom I would ask you to join heart and hand,  
 And aid them in making a glorious stand  
 'Gainst the errors of earth and ambition of men,  
 By the power of your voice and the aid of your pen :  
 And the losses you'll meet shall be counted for gain,  
 When the Lord shall appear with His angelic train.

---

I have carefully avoided anything calculated to bring a blush to the cheek of humble poverty. When "W. J. M." took up his pen, in answer to "R. M. C.," he might have spared himself the trouble of dealing out ridicule on poverty. Where was the use of his writing at all, since he perfectly agreed with "R. M. C." in principle? He ought to have known that poverty, to an honest man, is an honour, not a shame, since it shows forth the excellency of his untainted soul; and that truth is as good from the pen of a beggar as that of a king; but falsehood will ever prove a disgrace to either.



## A P P E N D I X .

---

DR. COOKE, when speaking in favour of a new system of elementary education before the General Assembly, which met in Derry, in 1858, made the following remarks, as reported by the *Banner of Ulster*, in reference to the National System :—"The next point to which I wish to call your attention is this—Mr. Dill used one expression that I could not allow to pass without explaining the view I take of it. He spoke of those who were anxious to overturn the National System. If I had the *dos pou sto* I would attempt to overturn it to-night. I never approved of it as a system. . . I have never approved of the system. What do I approve of? I approve of what I can get out of it." Thus the Doctor would overturn the system, he never approved of the system, he continues his connexion with the system, and he approves of what he can get out of the system. What a rigidly consistent and strangely disinterested man the Doctor is! He approves of what he can get out of it. Such a noble sentiment of grateful generosity is worthy of being inscribed in characters of gold on the banner of Mammon. When the slaying of the witnesses takes place, the speculating Doctor will have small cause for dread. He will easily escape the horrors of the carnage by going over to the victorious ranks of the enemy, and approving of what he can get out of them ; and when they of the people begin their rejoicing, and making merry, and sending of gifts, he will, in all likelihood, reap a plentiful harvest of blissful joys and golden treasure, and his grey hairs will descend to the grave in *earthly* prosperity and peace. In consistency with the Doctor's lucrative principle is the standing of almost all the American churches. They may not altogether approve of slavery as a system, but they approve of what they can get out of it. They allow of free admission to the Lord's holy table to all those heartless and inhuman monsters who deal in human flesh ; and thus, for the sake of a few stipends, they basely refuse to testify against this horrible system which ories aloud to Heaven for vengeance—a system which brings the foulest blot upon

the name of American freedom—a system which bathes their land in the sweat of oppression and burning tears of a poor distressed race, and which fills their country with the sounds of the tyrant, the whip, the clanking chain, the groans of anguish, and the sighs and sobs of hopeless sorrow and despair. The British Government, too, act up to the Doctor's easy principle. They do not approve of many of the evils of the system of liquor traffic, but they approve of what they can get out of it. They approve of the revenue which they receive from it; and hence, while our land is clothed in mourning and our jails filled with criminals, our work-houses with paupers, our hospitals with patients, and our asylums with maniacs, the system goes on without their opposition or interference. The kings of the earth, intoxicated by the wine of Babylon's fornications, agree to give their strength and power to the Romish system, not because they approve of all its errors, but because they approve of what they can get out of it. And many there are who would never yield to have the mark of the Beast on their foreheads, who yet, nevertheless, willingly receive it in their *hands*, showing that, however much they may disapprove of its doings, they yet do approve of what they can get out of it. In like manner, the General Assembly divines, when brought to the point, admit that there are many things connected with the British Government of which they do not approve. But they approve of what they can get out of it—they approve of their darling *donum* which they obtain from it—and, consequently, against its imperfections they lift no testimony. And although the National Board is giving its direct aid to the spread of the most diabolical errors, and sanctioning the entire exclusion of the Book of God from upwards of a hundred and twenty-six thousand of Ireland's children, yet these watchmen on the walls of Zion—these witnesses for truth—these testimony-bearing divines—these ambassadors for the Lord Jesus Christ, kindly approve of what they can get out of it, and therefore give it their countenance and support. Ah, selfishness, how many and how abominable are the satanic systems which, by thy powerful influence, are upheld and perpetuated upon this alluring world of transgression! Love, truth, conscience, consistency, freedom, and all, are without a sigh sacrificed at thy shrine. In fact, the Doctor's principle is one of the most sinful sycophancy, treachery, and defection. There is not a system of wickedness upon earth, however dishonouring to God or destructive to man,

that has not its stability and prosperity from it. When the Prince of Darkness wishes a system of iniquity established among men, he clothes it in gold, and purple, and scarlet, and moves the great ones of the world to lend it their sanction and support, and soon a number of popular divines, who think that "gain is godliness," are fascinated by the splendour of its appearance, and begin, it may be, after a few sham encounters, which serve to maintain their credit for faithfulness, to frame palliating apologies, sophistical arguments, and laudatory orations, in justification of a connexion with it, under the shallow pretext that from the devil and his earthly emissaries they have for their Church obtained "splendid concessions" and "special privileges," and anon their equally mercenary and servile followers gladly give way, and lay down their arms, and, with all the agility of foot for which Mammonists are distinguished, commence their downward race for the golden rewards, and worldly honours, and delicious dishes, which await their arrival in the valley of defection; and, with a fondness of soul which it were presumption to question, approve of what [they can get out of the system, and ultimately become so fond of its rich benefits that, in pious horror, they shrink back at the mere name of reformation. Thus men, for a few transitory pleasures, become the willing victims of the devil's dark machinations, and voluntarily submit their necks, and those of unborn generations, to the galling chains of the most degrading serfdom; and thus the foul fiend sees, with hellish joy, the accomplishment of his accursed schemes, and he triumphs in the power of his wretched delusions. But it appears, notwithstanding all the mighty blustering of the Board's Presbyterian advocates, that the General Assembly are neither respected nor fairly treated by the Board; and that while Antichrist is feasting upon the best of its delicacies, they are allowed the crumbs that fall from his table, and no more. A return, lately published, for the quarter ending 31st March, 1858, shows the following significant, and, to Presbyterians, exposing facts. Of the higher officials employed by the Board, the resident commissioner, one secretary, the accountant, and store-keeper, are Episcopalians; one secretary and the book-keeper are Roman Catholics; while the chief of inspectors is a Presbyterian. Of the six head clerks, but one is a Roman Catholic. Of nine second-class clerks, four are Roman Catholics, three Episcopalians, and one Presbyterian. Of seventeen third-class clerks, eleven are Roman Catholics, three are Episcopalians, and three Presbyterians. T

law adviser is a Roman Catholic. Of five head inspectors, two are Episcopalians, two Roman Catholics, and one Presbyterian; while of sixty-five other officials, receiving above £100 per year, thirty-four are Roman Catholics, fourteen are Episcopalians, seventeen are Presbyterians and other dissenters. In the total, the officers belonging to the Established Church, receiving above £100 a-year, are thirty-two; those of the Roman Catholic creed are fifty-seven; and the Presbyterians are twenty-two. Again, of fifty-four officers receiving less than £100 a-year, those of the Established Church are twelve, Roman Catholics twenty-eight, Presbyterians and other denominations fourteen. Again, while the Romish teachers numbered 7,403, and received for the year ending March 31st, 1858, salary to the amount of £114,139; Presbyterians numbered but 1,142, and received the paltry sum of £18,157. Such are the amazing benefits and surprising favours which the General Assembly are receiving from the National Board. No wonder the Doctor approved of what he got out of the National System. Ah! Presbyterians, do you not blush to see yourselves despised and defrauded by a Board to which you are yielding a slavish adherence. Your pastors are throwing dust in your eyes, while the mother of harlots is putting her hand into your pockets. They are letting Rome devour your substance, and allowing the National Board to keep you in the strong shackles of the slave. You have covenanted with the Board not to interfere with the soul-damning errors of Antichrist—not to act as missionaries for Jesus in their territories, and this is your reward. You have sold the freedom of your Bible in your own schools for what you could get out of the National Board; and you are down-trodden and despised, and robbed out of your full share of the emoluments of State. That your Bibles are not free in your schools, I shall prove by the uncontradicted testimony of the Rev. A. Henderson, one of your own divines. In his second letter on National Education, he writes thus:—"The patrons are pre-eminent in *all* National schools. The Board makes the *patrons' will omnipotent*—that is as I will prove to you clearly, omnipotent to exclude from schools the reading of the Holy Scriptures." Thus you have placed yourselves, your children, and your Bibles, under the omnipotent control of the Board and its patrons, for what you could get out of the National System; and verily, you have your reward. You have submitted yourselves and your Church to the iron heel of the most unholy despotism for what you could get out of compromise; and you are



held in utter contempt after all, and treated by the Board, which is bespattered by your praise, as mere "hewers of wood and drawers of water." You have sold your right, as soldiers of the cross, to fight against the soul-destroying delusions of Babylon; for you dare not interfere with Antichristian error in your schools, and you are robbed, and scorned, and degraded, by your "despotic Board." And to cheer your dejected and disconsolate hearts, and to hide from your eyes the completeness of your debasement, your Doctor of divinity throws dust plentifully around, and affirms that he approves of what he can get out of the National System. But there once lived a Doctor Cooke who roused the giant soul of Ulster by his burning eloquence and *quenchless* zeal, who, if he were now alive, would "make the very stones to rise in mutiny" against this unprincipled palliator of your wrongs and degradation. Here, reader, is a specimen of the fiery language of that great man of departed worth:—"In obedience to the *Romish priesthood*, the Bible of God is ordered out of every Protestant school during four hours a-day, and Protestants are found who sell themselves to see the order obeyed! Yes, Protestants have been found so *ignominiously mercenary*, that for the *beggarly pittance of a few pounds to a schoolmaster*, they have surrendered the freedom of the Word of God!! What will they sell next? *Whatever any one has enough of money to buy.*" The above was listened to with profound attention, by the inhabitants of Hillsborough, in the days of other years, many of whom, no doubt, yet ponder the words in their hearts, and in faltering accents of hopeless bereavement are led to exclaim, "*Our father, where is he!*" That dauntless champion of gigantic intellect, in the full burst of his manly indignation, stigmatized those as "*ignominiously mercenary*," who approved of what they could get out of the National System, and surrendered the freedom of the Word of God; but the Dr. Cooke who now figures on the stage of this world comes in for his share of the spoil, and fondly affirms that he, too, approves of what he can get out of it, even at the expense of being thought ignominiously mercenary by those who yet possess the scathing speeches of that faithful man of other times. In the eyes of the present Dr. Cooke it seems a small thing that Antichrist is rioting upon the proceeds of Presbyterian duplicity. It seems a matter scarcely worth the consideration of this divinity Doctor, that, by the direct sanction of the Board, there are thousands upon thousands of the children of Ireland entirely deprived of the Word of the blessed God,

and left to grope in the dark through the dense darkness of Romish superstition, and the power of Satan and his tyrant emissaries. Dr. Cooke and the other members must have what they can get out of the National System, and may of these poor forsaken children who are to grow up and become the victims of Antichristian error, without one word to throw a torch of heavenly truth across their path, to discover to them the horrid chasm that lies before. Oh, Presbyterians, are you dead to all the finer feelings of your nature! Do you feel no sorrow surrounding your souls for these poor little children who have none to point them the path to salvation, and everlasting felicity, and peace? Does no sigh of sympathy swell your bosoms, to think, that, in a few years, the grave is to close over these benighted and deserted ones, and it may be their hopes of salvation to vanish for ever? What are all the benefits of the Board when compared with the number of souls that are, by its sanction, shut out from the light of truth? Is not one soul of infinitely greater value than anything which the National Board can yield? And is the sacrifice of thousands upon thousands not too much to give in return for the paltry advantages which your Church obtains by her connexion with the National System? Then, arise in your united strength, and break the bond of connexion which has too long kept you from acting as the deliverers of your land and the asserters of universal freedom. Yes, arise in the name of God, and be no longer cajoled into slavish silence by the sordid and sophistical arguments and mercenary orations of your place-hunting and time-serving leaders. You *are* your brothers' keepers, and therefore you must make no treaties of peace with the enemies of our race. You are *bound* to face every danger and every difficulty in the attempt to spread the light of the Gospel, and you are doing it at your peril when you make any covenant not to interfere with the kingdom of darkness at any time, or in any place. To God you will have to render an account of your faithfulness in spreading His Word and advancing His kingdom. Cast, therefore, the "unclean thing" from you, and stand forth for your God, your Bible, and your freedom, and never rest satisfied while one vestige of Popery continues to pollute the soil of Britain or contaminate and enslave your fellow-men. Let "No peace with Rome" be your motto, and go forward "to the help of the Lord against the mighty," and He will be your leader, your shield, and your salvation.